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A WELSH BIBLE TRANSLATOR'S MEMORIAL.

BY THE REV. JAMES JOHNSTON, OF BOLTON, ENGLAND.

From the mountains and valleys—near and far—of “Wild Wales” thousands of people belonging to the principality gathered on the 22d of April last, in brilliant weather, to join in the ceremony of unveiling Bishop Morgan’s Memorial at St. Asaph, North Wales, and in commemorating the tercentenary of the publication of the Holy Scriptures in the Welsh tongue. The paucity of monuments in Wales to its national heroes and benefactors lent additional pleasure to so unique an event. A site had been chosen, probably the one from which rose the old churchyard cross of bygone days, within the close, and in front of St. Asaph Cathedral. Of this venerable ecclesiastical structure the gifted scholar was bishop in his later years, and at the time of its decay generously gave his scanty yet entire means for its restoration. In order to mark a nation’s affection for Bishop Morgan’s grand undertaking an elegant monument has been erected, octagonal in style, uniting the model of a Queen Eleanor’s cross and the famous Martyrs’ Memorial Monument at Oxford. The whole stands thirty feet high, built of red stone, consisting of three stories, mounted on a flight of steps. Some eight feet from the base are eight niches, and in these, on pedestals, in the middle story, eight statues in white stone; the principal one, facing the street, being that of Bishop William Morgan, clad in robe, cap, and mitre, of sixteenth-century design, and in his hand an outspread volume of the Bible. The remaining seven comprise the figures of the bishops and divines who assisted the bishop both in his *magnum opus* and minor translations. These worthies, arrayed in costume according to their episcopal rank, are: Bishops Richard Davies and Parry, Dean Goodman, Dr. John Davies, Edmund Prys, Huet, and Salesbury. Except a replica from Goodman’s tomb in Westminster Abbey, and a not very authentic original of Prys, the portraits have in a sense been “invented.” The top story has the shape of an open lantern, with a grill of iron, over which rises a cross. Very heartily and patriotically have the different sections of the

Welsh civil and religious communities contributed to the fund in praise of a glorious pioneer of the everlasting word.

So meager are the preserved details of Bishop Morgan’s life, that they can only be traced in barest outline. A haze of uncertainty rests upon the actual year of his birth, his father’s name, and that of his first tutor. Immediately after taking his degree at the university, William Morgan was sent to minister to the spiritual necessities of his fellow-countrymen in the lonely and remote village of Llanrhaeadr-yn-Moch. Through what channel or from what fount of inspiration the “still, small voice” laid upon him the heaven-born obligation of translating the Scriptures lies enshrouded in mystery. There, amidst the discharge of his parish functions as vicar, he began his noble enterprise. With a requisite seclusion, and, in spite of the unkindly accusations of some of the parishioners, he could doubtless feel:

“O God-like isolation which art mine,
I can but count thee perfect gain.”

The scholarly clergyman was next preferred to Llandaff, and ultimately to the bishopric of St. Asaph, where he continued and completed his blessed work of providing the treasure of the living word for Welshmen in their own musical speech. Bishop Morgan died a poor man, no monument marking the place where he sleeps. Earnest search has in vain been made throughout his diocese for some portrait or delineations of his features. Says a former dean of St. Asaph: “These, and the sorrows he endured, the trials he overcame, and the rewards he received for his gigantic work, are only to be found in the archives of heaven.”

In the absence of these records, which may some day be discovered, it is still not impossible from the materials which have escaped the wrecks of time, to depict the salient features of Bishop Morgan’s character. He was a man of clear and vigorous mind, who handled his mother-tongue with all the skill of one knowing and loving it well. His correspondence shows a robust personality, yielding to the guidance of conscience in preference to the policy of expediency. Of his generosity sufficient evidence is afforded. Especially notable were the disbursements from his

purse for the renovation of the churches in his diocese; while, on the other hand, his monumental labors suppose him to have been endowed with iron will, profound faith, and erudite resources, such as rare souls possess, "whose thoughts enrich the blood of the world." The crown of these qualities was Bishop Morgan's humility and unaffected modesty, shown in the preface to his translation, where he returns, in eloquent terms, his thanks to the friends who had assisted him in accomplishing the object of his life's toil.

When, in the second half of the sixteenth century, Bishop Morgan commenced his translation of the Scriptures "in the vulgar tongue," Wales was in a deplorable spiritual condition. Of books there were scarcely any, and those very little read. The Bible, written in Greek, Latin, and English, was beyond the masses in Wales. It was through the clergy alone that any knowledge could be obtained, and on the testimony of their successors they were incompetent for the sacred office. The religious state of Wales three centuries back, was universally at so low an ebb that its needs were even greater than in the distant, shadowy past, when Asaph and Kentigern left the walls of the ancient city of St. Asaph to spread the tidings of the kingdom of God. With this oppressive burden on the land and its inhabitants, Bishop Morgan, keenly recognizing the difficulties which prevented the spiritual emancipation of the nation, was constrained to begin his God-given mission. It is perhaps deserving of mention that between Bishop Morgan and the Rev. Thomas Charles of Bala—a Welshman, and the founder of the British and Foreign Bible Society, the two greatest men Wales has produced—there is a remarkable coincidence regarding the initiation and progress of their respective crusades for the circulation of the book of life. Filled with deep sorrow at the ignorance and ungodliness of his countrymen, Charles of Bala was fired with a lofty consecration—a nation's enlightenment through the Scriptures. At the outset he had no preconceived plan or system; he simply followed step by step the directions of Providence and the ways of circumstance. He began to teach the people himself, then he established a kind of college in his own house, and afterwards, Wycliffe-like, sent forth teachers to teach the people the truths of Holy Writ. Similarly, from first to last, Bishop Morgan was eminently an instructor of men, a patient shepherd, an excellent preacher, and a factor in the national life of his day, who could not fail to perceive that, as the circle of light widened around him, there was a wider circle of darkness to penetrate which would become his unflinching ambition.

It is pathetic to learn of the obstacles and enemies at Bishop Morgan's door. As in the lives of the great servants of humanity who labor for the coming time, the bishop was misapprehended by his neighbors and parishioners. When vicar of Llanrhaiaadr, he was regarded as a most unsociable man, whose absorption in his library caused him to neglect visiting his parishioners. Complaints grew in volume, and were presented to Bishop Hughes of St. Asaph. Stoically the bishop disregarded them. Undeterred, the accusants carried their appeal before Archbishop Whitgift; and, on hearing of this, the vicar—poor fellow!—in his

alarm visited Whitgift, in order to state his own case. The archbishop discerned the literary genius of his visitor, and, greatly to his credit, urged him to finish the Books of Moses. If possible, subsequently, Morgan was desired to proceed with the remaining portions of the Old Testament. One episode of the visit is to the effect that Whitgift inquired of his friend whether he knew Welsh as well as Hebrew, to which the *naïve* reply was made, "You may be sure that I understand my mothers' tongue better than any other tongue." Thus fortified, the translator resumed his labors ardently and devoutly. Regardless of local hindrances, it was of Morgan emphatically true:

"For where he fixt his heart he set his hand
To do the thing he will'd, and bore it thro'."

And, by the time of his preferments, successively to Llandaff and St. Asaph, he was well advanced with the translation.

Bishop Morgan was inspired by the purest of motives—love of country and of God. Before his day, the law of the land which required that the Bible should be translated into Welsh carried a dead letter. This fact covers his achievement with distinction. By 1588 the Welsh version was concluded—a date much earlier than the translating of the Bible into Irish by Bedell in 1640, or Stewart's translation, in 1736, of the New Testament, in Scottish Gaelic. The Welsh translation, effected direct from the original tongues, passed through repeated editions. Such a triumph is more significant when the age, one of prevailing darkness, is remembered. Warmly as Welshmen appreciate the services of the group of learned men who brought out, in 1611, the Authorized Version of the Bible in English, they are proud of their countryman, who, practically single-handed, gave to his people a masterpiece which is scarcely inferior in clearness, beauty, and fidelity, to the English Bible. The late Bishop Thirlwall, it is said, made it a rule to consult his Welsh copy on all questions of biblical exegesis, while in the desire expressed in certain parts of Wales, at the present day, for a revision of the Welsh New Testament, unstinted tributes are rendered to the marvelous accuracy of the Welsh Bible, especially the Old Testament section, which anticipated not a few of the changes made in the English revision some years ago.

The influence of Bishop Morgan's translation has been enormous, justifying the eulogy of the Bishop of St. Asaph that the man who gave Welshmen a Bible in their own language had a claim upon their gratitude national in extent and permanent in time. From that work dated the bulk of Welsh literature, chiefly theological, the indestructibility of the Welsh native tongue, the existence of national unity, the rise of popular education, the restoration of morals, and, crowning all, the advance of religious life. The strength, vitality, fervor, and eminence of religion in Wales, emanated from the book, in reverence for which Welshmen were not surpassed by any other nation possessing the divine record. All honor, therefore, is due to Bishop Morgan, who, by sheer industry, quenchless ardor, and, albeit, prophetic mind, toiled onward under a sky often obscured with clouds, that he might be a servant of the faith and of posterity.—*The Sunday School Times*.

FOREIGN DEPARTMENT.

MEXICO.

Although in nearly half the States of Mexico there is actual famine, good sales are reported from many of them. Some of our men eat but once a day, but their whole heart is in the work. A man from far-off Guerro called here the other day and asked, "Do you employ a Bible seller by the name of Simon Diaz?" "Yes, sir." "Well, I want to say that he is doing an honest, good work down there. He offered me a New Testament. I told him it was bad, heretic, Protestant. He said, it might be called Protestant; it has no notes, just the pure text; take it and read it, if it is bad, I will take it back. His humble honesty struck me. I bought it and read it, and now I want a large Bible. I have never seen a Protestant church, but if they are built on Simon Diaz' kind of work, I shall look them up and aid all I can." This veteran colporteur sells but few books, but he sells them well. Other persons speak of his influence for good. There is no question about it, the Lord is blessing his own word and work in Mexico.

H. P. HAMILTON.

RUSSIA.

A correspondent in St. Petersburg writes as follows:

Two days since the rare opportunity occurred of supplying with New Testaments and Gospels about one hundred female convicts, brought here from Moscow, where they had been sent from various governments, after being sentenced to banishment to the island of Saghalin. It seemed providential that one of the Society's collectors and colporteurs was within call, and I sent him off to the steamship *Kostronia*, of the volunteer fleet, commanded and manned by the officers and men of the imperial navy, where he obtained permission to see the convicts, and gave a New Testament to each one of them who could read, and left two copies in large type to be read aloud by one or more convicts to the ignorant ones. The next day I followed up the colporteur's visit by going to see that all had been carried out as arranged, and to thank the commander, a navy captain of the second rank. Instead of my thanking him, he insisted on thanking me (in my representative capacity), and told me how grateful he felt, at the same time grasping my hand in the most cordial manner. He retains some of the Testaments to be distributed later during the sixty days' voyage.

The newspapers say that forty-five of these women murdered their husbands, seven attempted the lives of their husbands, three poisoned their fathers, seven committed infanticide, and twenty-three had been convicted of other murders.

The colporteur had free access to the prison ward, but this was not allowed me. We consider it a special cause for gratitude that the way was made so easy for placing the New Testament within reach of so many persons, most of whom were young or barely middle-aged. I was surprised to see so little of a criminal look about them.

I was introduced to a young woman who has volun-

teered to go for five years to Saghalin to teach the children of convicts, and I assured her, that she only needed to communicate with us and she should be supplied with Testaments at the expense of the American Bible Society.

JAPAN.

Yamaguchi Okura, a Japanese widow in destitute circumstances, obtained employment as assistant to the gate-keeper at the School for Bible Women, connected with the Methodist Mission in Yokohama. Her compensation afforded her enough to supply the bare necessities of life, but nothing more.

As she watched by the gate day by day, the time passed very slowly and her destitute condition made her extremely sad. She thought of the gods which her people worshipped and tried to get comfort from them, but they gave her no relief. In order to occupy her mind and break the monotony of her daily life, she borrowed a New Testament from a Christian friend and began to read it. When she came to the words of our Saviour, "Seek, and ye shall find; knock, and it shall be opened unto you," she was deeply impressed with them and said at once, "What a wonderful and kind God this must be! No other God tells us such good things as this. I will try and see if he will not help and bless me." So without any teacher except the Holy Spirit, she concluded that "Knock, and it shall be opened unto you" must mean that we ought to pray, and she began to ask God to help her in her great need.

The Lord heard her prayer and gave her such peace, that she desired to learn more of his ways, and so when there was a meeting of the women of the school, she would find a spot where she could watch the gate and yet be near enough to the open window to hear what was said and done within. At length some one noticed her earnest attention and asked why she came to hear in this way. Further inquiry showed that she had been taught of the Spirit, and she was taken into the school for Bible women, where she has become an efficient worker among the class of people to which she belongs, and to whom she joyfully tells the story of Christ, the sinner's friend.

H. LOOMIS.

THE BIBLE IN MADAGASCAR.

A missionary in Madagascar writes as follows as to the source of progress which has been witnessed in that great island within the past few years:

It was the Bible that has made Madagascar. They had now in Madagascar 1,360 congregations—self-supporting congregations—and that work had been mainly done by the Bible. The people of Madagascar had one book, and that book the Bible, and they regarded all other books as only useful so far as they threw light on the Bible and helped them to understand it. The Roman Catholics had been in Madagascar since 1616, but no trace of their work remains, because they did not give the word of God to the people.

ARABIA.—After careful consideration the "Arabian Mission" has selected as its headquarters the city of Busrah, which lies near the mouth of the Tigris and

contains about 60,000 inhabitants. Tours have been made to every province of Arabia and to many prominent cities, and the general report is that the people are not at all fanatical and exclusive, but are willing to receive the missionaries, readily listening to reading from the Scriptures, and willingly talking about the passages read.

[Continued.]

AN AMERICAN COLPORTEUR'S EXPERIENCE WITH THE CHINESE.

BY REV. GEORGE W. VERITY.

The replies we get most frequently on asking people to buy are, first and foremost, "Can't read." This one we hear every day and all day, and not infrequently from well-dressed, intelligent-looking people, who, we are persuaded in our own mind, are lying. The next one heard most frequently is, "Haven't any money." We have many a time proven them to be lying in this, for after having said it we have persuaded them to buy and the cash would be forthcoming. In fact, I have been forced to the conclusion that it is as easy for them to lie as to breathe, and that they think no more of it. I hope on better acquaintance, however, I shall have grounds for altering my opinion. Another, still, is "Don't believe in it." Just inside the south gate of the city, near the wall, I found in one house, some middle-aged women and a young man, probably the son of one of them. Their appearance indicated that they were opium smokers. I went through the usual preliminaries in introducing the Scriptures. "Don't want them" (*puh gao*), they replied, with a scowl on their faces. But not letting on that I heard them, I kept shifting the volumes, giving their names, saying that they were excellent, and that they exhorted the people to be moral and do good works—it was the "Jesus doctrine." "Don't want it. Don't believe in it" (*puh gao—puh sing*), ejaculated the young man. "But wait a moment," I replied, "perhaps you don't understand it. Buy some of these copies and read them, they are very good; then, perhaps, you may believe them when you understand them." "We persuade men," says Paul. "So being thus "persuaded" they bought two copies.

By this time the mother had become interested in a small black handbag with nickel trimmings that I had slung on my shoulder. To her inquiries I replied that it was for carrying books in, and at the same time touching a spring it flew open, showing the red lining and the books within. They examined it and expressed their delight. I turned to go, at the same time telling them that I "had sinned against them," begged pardon for having intruded upon them, and that I would "see them again to-morrow," bade them good-day. They were by this time in a very pleasant state of mind, and said: "Oh! it's all right" (*puh gao king*), and urging me to "walk slowly" (*man man tseo*), bade me adieu.

We do not always succeed, however, in making friends with them.

In the French Concession we were working on a street along which the houses stood hard by the sidewalk opening upon it. In one of these eight or ten women were congregated. On addressing them and showing our Gospels, a large, middle-aged

woman, presumably the "queen" of the domicile, turned and stormed at me as though I had committed some depredation worthy of decapitation, although I really could not understand a word that she said. I smiled on her and passed on to the next house.

In March I met a very interesting case in a Cantonese woman who could talk "pigeon English." She lived in a large court in a densely populated district. She came out holding a child in her arms, asking me what the books were about. I told her they were about God and heaven; about Jesus who loved us and died for us. She bought one copy costing fifteen cash (a cent and a half), and then followed me to the next door, where there were some children whom I asked to buy a book. She said, "None of these people want them." Then she followed me across to an opposite court where several other Cantonese families lived. As I approached the door of the first house she said to me: "Sure, my talkee you true, these folks belong (are) all women, no save (know) read." She spoke in a mild yet earnest way that attracted my attention. However, I rapped at the first door which was standing open. An old woman was at the other side of the room counting her string of beads and repeating her prayers. So busily was she engaged in this that she had no time to stop to look at my books. As I passed on to the second house this Cantonese woman accompanied me and told me again that "these people no wanche (want) these books—sure, my talkee you true." I said I would just call and ask them, anyway. They did not seem to want any of them, but this woman went into the house and I passed on to the next door, where they bought some Portions, as they did likewise at the next, viz, the fourth. While waiting there this woman appeared at the door of the second where she had entered, beckoning me to come back to that house, and on returning she herself was instrumental in getting the family to buy a Gospel. So in three families out of the five in that court some Portions of the Scriptures were left.

Then she asked me again what these books were—what were they about? Why were we selling them? If they belonged to me? If I received the proceeds of the sale? If I got *pay* for selling them? If I could sell a thousand cash worth in a day? If I walked all day selling them I would wear out more shoes than the profits would amount to, and if I got no *pay* I would be losing money, but if I got *pay* why "maskee" (no matter). She wanted to know if I was a *poor* man and sold them for a living?

I told her again that we were selling them because we wanted the people to read them and learn about Jesus, and selling them *cheap* so that *all* might get them.

Oh! how I longed to be able to converse intelligently with her in her own tongue and tell her of Jesus, the "mighty to save," for she seemed to be of an inquiring turn of mind.

Some of the people whom we have met have been really kind to us. I knocked one day at the first door in a long row of houses. Heavy footsteps approached and the sound of a deep voice coughing. A portly old gentleman of perhaps sixty years of age answered the rap. I asked him if he would please look at our books, telling him that they were *sacred* books, and

stating the price. He took a couple in his hand and, laughing, turned towards the house. I followed him across the open court to the front door. He began to count out the "cash," but stopped midway and asked me to come in and be seated; then, seeing the teapot standing on the table (as it *always* does in a Chinese home) he asked me if I would not have a cup, which I accepted with all the politeness I could muster. Having received the money I thanked him as best I could and I arose to go. He followed me to the door, at the same time laughing heartily, apparently at the idea of a *foreigner* being around selling books at that price, and standing watched me as I went down the court from house to house.

But his kindness was exceeded by that of an old lady whom I met in the American Concession one day in July. I addressed her "*Lao Tui Tui*" (venerable lady), holding out some Gospels and asking her if she would not please examine them. A woman who had just bought a copy replied, "We are all of the same family." But the old lady was evidently pleased at my address and asked me if I would have a cup of tea. Replying affirmatively, she placed a seat just inside the doorway for me and hobbled away to the opposite side of the room as fast as her bound feet would let her. While sipping the tea I had an opportunity to answer, as well as my limited vocabulary would allow, her inquiries concerning the contents of the books; telling her, as I had told many others, the story of the wonderful love of God, to all of which she listened very attentively. In the meantime the woman who had previously purchased a Gospel offered me some aerated water. I thanked her but said I must be going along. After having said *sie sie ni* (thank you), they said among themselves, "Ah, he says 'thank you,'" seeming to think it strange that an "outside kingdom man," which they call us foreigners, should be civil towards them.

These are the bright spots in our year's work, the recollection of which is very pleasant. I might cite another incident, however, in closing, of an opposite nature, the remembrance of which affords no pleasure. It, too, occurred in the northern part of the city in the latter part of June.

I came that day to a native school, which stood in an open plot of ground where the grass was growing and the bright sunshine was unobstructed either by trees or buildings. Within the room square tables were placed in regular order. Around these thirty-five or forty boys sat on backless benches. The teacher sat at the opposite side of the room from the door, which was wide open. He was an intelligent-looking young man of perhaps twenty-eight summers. Approaching the door I asked him as politely as I knew how if he would have the kindness to look at our books. With a scowl and a wave of the hand that only those who have been among the Chinese can appreciate, he said, *puh gao* (don't want them).

But inasmuch as they often seem to mean this simply for a bluff (for we hear it dozens of times every day), and when they see we are in earnest, buy, I paid no attention to it but advanced toward him in a sort of apologizing way. Reaching some of the Gospels to him and shifting them I showed him the different kinds, giving their names. But he became

very angry and treated me with the utmost contempt, declaring that he did not want them.

Seeing that I could neither conciliate him nor induce him to purchase I retired, turning at the door to beg pardon for having intruded. Yet he did not relent in the least, but sat in stolid silence with eyes abeam with hate as I departed.

I was, after reflection, very solicitous lest I had done wrong in using too much persistency in trying to overcome his prejudices against us and our Scriptures. The influence might be pernicious upon the pupils, for they certainly will remember to the last day of their lives how a "foreigner" once came into their school with some "Jesus books," and their teacher, who was one of that class that is the glory of "the great pure kingdom" deemed him worthy of the utmost contempt. Still, I remembered that even our Saviour came unto his own and his own received him not.

Such incidents might be cited indefinitely, but I will not consume your time by multiplying them.

We have been in shops and in stores; in tea-shops and in saloons; in livery stables and in markets; in schools and in jails; in temples, theatres, and opium dens; among the educated and the ignorant; in broad mansions and cramped hovels; upstairs and down; among the high and the low, the rich and the poor, scattering "the leaves of the tree that are for the healing of the nations."

I believe thoroughly in the Bible and in the power of the truths it contains to save the lost and raise the fallen. My daily prayer has been that the seed that has been sown may, under the blessing of God, find lodgment in the hearts of some of these poor, benighted, heathen people, and bear fruit to the glory of our blessed Saviour.

Very sincerely yours,

GEO. W. VERITY.

NANKING, Dec. 31st, 1891.

CHANGES IN SOUTH AFRICA.

BY REV. LEWIS GROUT.

The changes which fifty years have wrought in and about Africa, yea, and in us, too, as respects that land and race, are many, great, and marvelous. As a good illustration of what is possible, and has begun to be wrought for the African in America, and through him for his race beyond the sea, in much less than half a century, take a single example, the case of the Rev. B. F. Ousley, now for some seven years a most efficient, successful missionary of the American Board, among the Batswa tribes, in East Central Africa. Mr. Ousley was born a slave in Mississippi, he, with his parents, being owned and held in bondage by Joseph Davis, a brother of Jefferson Davis, President of the Confederacy, till they were all set free by the emancipating proclamation of President Lincoln. Having his liberty, young Ousley began a course of study in the schools of the American Missionary Association, and went at length to Fisk University, where he graduated in the classical course of 1881. From thence he went to Oberlin, where he took a regular course in theology, and graduated in 1884, having stood high in rank among his classmates at both Fisk and Oberlin. In the autumn of 1884, he set out, with his

bride, who was also a graduate of Fisk, for East Central Africa, where, in addition to his other labors, he has already translated the Acts and three of the Gospels into the Sheetswa language, a cognate of the Zulu, spoken, it is believed, by two hundred and fifty thousand souls.

Nor have the changes wrought among the Zulus in Natal during these years been less marvelous. When the mission of which I was a member, first entered the field, that people had no book, nor even an alphabet with which to write one. Few, if any of them, had ever seen a Bible; few, if any, had ever heard the name of Jesus, save, perhaps, from the lips of a profane hunter. Indeed, many of them had such a superstitious fear of even a note or any scrap of paper, that it was difficult to find a native messenger to take a letter to a brother missionary twenty miles away, except as it should be made fast in a slit at the end of a long stick. Cautiously taking this stick or rod by the other end and stretching his arm out at full length, so as to put the suspicious-looking missive as far away as possible, the well paid postboy would start on a dog trot, and hardly rest till he should reach the end of his route. Now they have the whole Bible in their own tongue; a great number of other books, educational and religious; a dictionary and a grammar of their language, numbering each nearly five-hundred pages, royal octavo; the latter being now out of print and the author being called on through a committee of the Zulu Mission for a new revised edition. They have schools of almost all grades; numerous churches well-ordered, and a good number of teachers and preachers raised up from among themselves, to serve either their own people or carry the gospel to the tribes in the regions beyond. The half-wild, roaming oxen of the now Christian native, have been brought down from the hills, trained to service, harnessed to the plough, cart, or wagon, which the owner has bought or learned to make, and so made to take from his now Christian wife the burden-bearing and field-digging she had been required and wont to do in their heathen state. The half of a cowhide she once wore as her only dress, the cluster of furry thongs, cut from the skin of some wild beast, which the man in his heathenism had worn, the utter lack of covering of any kind among the children and youth, have all given place to a becoming Christian garb, and the dark, smoky hut, to the upright civilized house, wherever the gospel has taken effect.

—*New York Observer.*

HEARING IN ONE'S OWN LANGUAGE.

What a jargon of sounds comes into a traveller's ear as he walks through the streets of the Chinese quarter of a Pacific coast city, or as he paces the corridor of a cosmopolitan hotel on the continent of Europe, or as he moves among the bazars of Cairo or Damascus! The words that he hears about him are not words. The persons that are speaking bring themselves into no relations with him by their utterances. A people of strange lips, of strange speech, and of a strange tongue, are strangers indeed, and one who is with them longs for the sound of words in his own language. Sympathy in intercourse is largely dependent on a mutual understanding of a common speech, and, unless two persons can commu-

nicate with each other in a language that is their own by birth or by toilsome study, they must remain as strangers.

The beginning of discord in our rejuvenated natural world, after earth's purging by the deluge, was in men's inability to understand each other's words. When "the whole earth was of one language and of one speech," men were banded together with a common purpose and a common work; but when they could no longer "understand one another's speech," they were practically unable to think together or to work together, and soon they were scattered "abroad upon the face of all the earth." And there was no longer any hope of union or of sympathy among men as men all the world over, until a new era was ushered in, when the disciples of Jesus in that upper chamber in Jerusalem "were all filled with the Holy Spirit," and "every man heard them speaking in his own language." No wonder that they wondered, as they saw this new state of things, and as they said: "How hear we every man in our own language, wherein we were born? Parthians and Medes and Elamites, and the dwellers in Mesopotamia, in Judæa and Cappadocia, in Pontus and Asia, in Phrygia and Pamphylia, in Egypt and the parts of Libya about Cyrene, and sojourners from Rome, both Jews and proselytes, Cretans and Arabians, we do hear them speaking in our tongues the mighty works of God." The curse of Babel was lifted by the blessing of Pentecost. By the power of the Holy Spirit men could now speak to strangers in their own language; and from that day to this Christianity has had force and possibility in this direction.

He who made man understands man, and can speak to man in man's own language. Hence it is that the Bible, as the word of God, comes home to man as no other book in the world can. A business man in a New England community had been accustomed to attend church regularly, without having any deep personal interest in the truths taught there. But there came a time when he was in financial stress, and all that he had been living for seemed to fail him utterly. Coming back from church on a Sunday afternoon, with his head whirling in distress over his condition and prospects, he opened the Bible to see if he could find anything helpful there. Almost the first passage that met his eyes seemed to be spoken to himself directly, in his present emergency. He was amazed, and he marveled, at hearing, as it were, words of truth spoken to him in his own language; and because of the fitness and intelligibility of those words he believed in their Author, and was ready to trust himself to him utterly and forever.

As it is with the business man, so it is with the farmer, and with the fisherman, and with the sailor, and with the factory hand, and with the house servant, and with the student, and with the man in any profession, or occupation, or walk in life. God's Spirit speaks to him, in the Bible, in his own language, in which he was born or in which he has been trained. And that which is true of the Bible so far, is not true of any other book in the world. Other books are as Babel to men, while the Bible is as Pentecost. Every book may reach some one, or some class, but the Bible alone comes home to every man and to all classes.—*The Sunday School Times.*

THE LANGUAGE OF KOREA AND MISSIONS.

One of the great tasks pressing just now upon missionaries in Korea is the translation of the Bible into the vernacular. A beginning has already been made, and a joint committee from the American Presbyterian and Methodist Missions has been appointed to carry forward this important and difficult labor.

In the matter of language the missionary in Korea finds himself favored by circumstances beyond his brethren in Japan and China. While Chinese is cultivated by all who make any pretensions to scholarship, and all documents, public and private, are written in Chinese, it is not the spoken language of the country. This, called *Enmoun* (also written *Onmun*), is a tongue widely differing from both Chinese and Japanese, and the difference is all in its favor as regards facility of acquirement. It is polysyllabic and possesses a grammar as well as the almost inestimable advantage of an alphabet. This comprises thirty-seven letters: eleven vowels, twelve diphthongs, and fourteen consonants. A few hours will suffice to master it, while in studying Chinese, years must be spent before the elements of the written language are acquired. Mr. Underwood says of the Korean: "It took me not quite a year to learn how to use the language, and in two years most men can make themselves quite at home in it."

Another circumstance most fortunate in its bearing on missionary work is the absence of distinct dialects. To be sure, the speech of one province differs somewhat from that of another, so that in the capital a Korean can tell at once by a man's accent from what part of the country he comes, but there are no such differences as would make the language of one province unintelligible in another.

The curious relation between Chinese and the native language in Korea is illustrated by this anecdote, told by Mr. Appenzeller, of the Methodist Mission in Seoul: "In an audience with the governor of a province not long ago, I was asked something about Washington, which I did not understand. Paper and brush were called for and brought. The governor began to write in Chinese, when I had to plead ignorance of the characters, but in the same breath announced that I understood the native characters. He immediately handed the paper and brush to one of his attendants. Whether his excellency *could* not or *would* not write the *Enmoun*, I have no sure means of determining."—*The Church at Home and Abroad*.

THE FUTURE USE OF THE DAKOTA LANGUAGE.

The Word Carrier contains an article by the Rev. J. F. Cross, of Rosebud, South Dakota, entitled "Our Mission Resources," a considerable part of which is of special interest to those who remember what has been done during the past fifty years to provide the Scriptures in their own tongue for the Dakota Indians. With some condensation his remarks are as follows:

We have a large stock of printed books constantly on hand, of the best quality, and completely adapted

to the needs of the field. Little is unsalable, though some moves slowly. One might think that a free and liberal distribution of these books would be beneficial to the work, and a means of hastening the propagation of new ideas and inspiring new thoughts. But I think this is not the true view of the case. The man who buys a book has gained a hundred-fold over the man who begs it, and in selling a book instead of giving it away, the missionary has made the book do three times as much good as if he gave it. The man who has invested in the book, is interested in getting his money's worth. Of course, this does not apply to schools, where books may be furnished free.

There has been a growing demand for reading books this year. A desire to teach and learn has grown rapidly, and it is not unusual to find an adult who has been taught by children or friends both to read and write his own language. One might ask what good it does a man to learn to read and write in Dakota, but the question would be as pertinent in regard to learning to read and write in English. A Dakota's learning to read opens a world to him vaster than to an English child; a world into which he was not born and in which neither he nor his ancestors have lived. The Two Kettles who learned to read on Peoria Bottom and for a time buried their talents among the Brules are coming now and are buying primers to teach children, relations, and friends. I have had men come and buy a copy of every book published.

Of course the object in the primer was to lead to the Bible. But it has had a broader educative power than that. It has awakened an intellectual spirit among the people far beyond anything that has been done by teaching English. It has also quickened the Indians in a desire for education. They see that they can learn to read Dakota and this gives them a hope for English learning, which is hopeless without the intermediate step of the vernacular. The English Bible is too far removed from nine-tenths of the Dakotas to ever become available for them as the word of God for the next two or three generations. The church cannot grow without the Dakota Bible, and the Bible cannot be read without the primer. One can see the benefit of this by the fact, that many who can read Dakota, can readily use an English Concordance, Reference Bible, and Bible text-book. The Bible in its present form is unhandy, being too large for carrying, and too thick, but the expense of a change is too great to make it advisable. The Testament cannot be improved.

DAKOTA INDIANS.

In *The Word Carrier* Mr. F. B. Riggs calls attention to a very remarkable educational awakening among the Dakotas within the last few months. Those same Indians (he says), who a year and a half ago were on the warpath, have been buying and reading every book that is printed in their own language. Bibles, Testaments, primers, precept books, hymn books, geographies, and the few other volumes, printed in the Sioux language, have been in great demand. Now, as never before, is the time for wider ranges of thought and a consequent desire for better ways of living.

AN INDIAN'S LOVE OF THE BIBLE.

The great aim of all our mission educational work, as I understand it, is to educate the Indian to read the Bible in his own language. The people are hungering for the word of God. They have purchased many copies in the last few months. It is true, that some who possess a Bible, wrap it up carefully and keep it hidden with other treasures; but it is not an uncommon thing to find the Dakota Testament a constant pocket companion. Our lamented deacon, Little Eagle, died with a copy of God's word in his pocket. It was his constant companion. The Bible made him what he was, a man honored and respected by every one, Indian or white man, on the reservation.—*Rev. George W. Reed, in The Word Carrier.*

DOMESTIC DEPARTMENT.

ALABAMA AND FLORIDA.—During the month your District Superintendent has visited six auxiliaries. Some of these visits have been made necessarily during the week, but in every case where the Superintendent does not take a collection, one was pledged for the general work of the Society or for its auxiliary work.

We have reason to believe that the Presbyterian churches will observe Bible Day in October more generally than heretofore. I might also say the same of the Cumberland Presbyterian churches.

We also believe our Sunday School Supply work is growing. This work must increase somewhat in proportion to improved methods of conducting it, and we think it will ultimately come to be a very strong aid in supplying the Scriptures to the people.

ILLINOIS.—The auxiliaries reporting for June are Adams, Calhoun, Kendall, and South DeKalb Counties.

These auxiliaries have nearly all made an unusual record during the year just ended.

Adams County Society is among the oldest in the northern half of the State and was, for half a century nearly, quite active and successful. For the last decade things seemed to languish somewhat. A great change has taken place in the last few months. New life has been infused into the work. The branch societies have taken hold anew, and very liberal donations have been made in nearly all the towns of the county, and Quincy has taken hold of the work again. Over \$1,000 have been contributed to the causes. New officers have been elected and a hundred dollar donation has been made to the Parent Society.

South DeKalb County Auxiliary has made a grand record. In addition to a very liberal donation last year, under the lead of Rev. Dr. Wm. Goodfellow, the president of the society for many years, a jubilee offering of \$100 was made to the Parent Society last season. This year another \$100 donation has been made to the American Bible Society. It is one of the most zealous and efficient auxiliaries in all the region.

INDIANA.—Anniversaries were held in June with the Floyd County Society at New Albany, the Lake County Society at Crown Point, and the Mishawaka

and Vicinity Society. "Children's Day" in the Presbyterian and Methodist churches took up the second Sabbath. Eight auxiliaries reported.

LOUISIANA AND MISSISSIPPI.—I visited officially during the month of June the following places: Durant, Winona, Port Gibson, Fayette, Harrison, Zachary, and Slaughter. At each place, except Harrison, where rain interfered, a meeting was held in the interest of the Bible cause, and these meetings were very satisfactory, considering all the circumstances.

In addition to the above I visited and addressed the Vicksburg District Conference of the Methodist Episcopal Church South. The presiding elder and the members of the Conference gave me a cordial welcome, and, at my request, they appointed a standing committee to look after the Sunday School Supply work in the bounds of the district.

MICHIGAN AND WISCONSIN.—The unparalleled storms of wind and rain that have been almost constant during June, have given a discouraging outlook to all benevolent work. Kent County Bible Society made arrangements for its semi-centennial celebration. A fine programme had been prepared for the meeting that was to be held in the First Congregational Church, Grand Rapids. Just before the hour appointed for the meeting, the city was visited by one of the severest storms in its history. A cloud-burst which caused quite a flood and several disastrous washouts, made it impossible to carry out the programme.

Dane County Society is vigorously pushing to completion a re-canvass of its field. The importance of this work is seen only as we remember that the population is largely composed of foreigners. One encouraging feature of the work is the number of Roman Catholics who have been interested in it. A number have purchased Bibles as well as contributed to carry on the work.

NEW JERSEY, DELAWARE, AND STATEN ISLAND.—The annual meeting of the Mercer County Bible Society took place in the city of Trenton, June 2d. The sermon was preached by Rev. David Wills and was a very able discourse. In the afternoon addresses were delivered by Rev. John Miller, D.D., your Superintendent, and others. Reports indicated a good condition in all departments of the work. Sabbath June 5th, I preached in the Methodist Episcopal churches at Port Republic and Absecon, N. J. Liberal offerings were received for the Bible cause. June 7th, I visited and addressed the General Synod of the Reformed Church at Asbury Park, N. J., and received a cordial welcome and most kindly expressions of interest in the work of the American Bible Society. The annual meeting of the Burlington County Bible Society was held at Columbus, June 9th. Addresses were delivered by Rev. E. Hewitt, E. B. Hodge, and your Superintendent. Plans were made for canvassing the entire county.

The seventy-fifth anniversary of the Morris County Bible Society took place on this same date; my engagement in Orange County prevented me from being present, but the report received from the secretary shows that the meeting was very successful.

June 15th, it was my privilege to take part in the seventy-fifth anniversary of the Sussex County Bible

Society, held at Newton, N. J. About 600 delegates came from all parts of the county, besides visitors from various parts of the State. Addresses of remarkable ability were delivered by Rev. Geo. S. Mott, D.D., of Flemington, N. J., Judge H. C. Clark, president of the society, and Rev. Dr. Buckley, editor of the *Christian Advocate*, New York. Good work has been done in all departments during the year. Large contributions have been made, and great enthusiasm prevails throughout the county.

June 19th, I presented the claims of the American Bible Society to the Reformed Church in Middlebush, N. J. A warm interest was manifested and a liberal offering received.

Our time-honored auxiliary in Cumberland County held its annual meeting in Millville, June 22d. The extreme heat prevented a large attendance, but there was much interest in the meeting, and the reports of the year show a large increase in contributions. Plans were completed for canvassing the entire county.

I have experienced great kindness from pastors and people, and find that a deeper interest is felt in our work.

OREGON, WASHINGTON, IDAHO, MONTANA, AND UTAH.—I have devoted the entire month of June to the Bible work in Utah.

Sabbath the 5th was spent at Provo, in Utah County. I preached at the Methodist Episcopal church in the morning. The annual meeting of the Utah County Bible Society was held at the same church in the evening and was addressed by Rev. Mr. Turner and your District Superintendent. The Congregational, Baptist, and Methodist churches united in this service. On Friday evening the 10th, I held a service at the Presbyterian church in Brigham City. Sabbath the 12th I was at Logan in Cache County. The annual meeting of the Cache County Bible Society was held at the Presbyterian Church in Logan in the afternoon and was addressed by Rev. Mr. Green, Prof. Everett, and myself.

Sabbath the 19th I was at Ogden. I addressed a union meeting at the Baptist church in the morning. The annual meeting of the Weber County Bible Society was held at the Congregational church in the evening and was addressed by Rev. Mr. Shields, Rev. Mr. Forbs, and your District Superintendent. This Society reports an increase in sales and collections for the year. On Sabbath evening the 26th, two popular union meetings were held at the First Presbyterian and First Methodist Episcopal Churches respectively, in Salt Lake City. Rev. Mr. Thrall and Rev. Mr. Clay addressed the meeting at the Presbyterian church and Rev. Dr. Maby and your District Superintendent spoke at the Methodist church. These meetings were said to be the best that have been held in Salt Lake for years. The annual meeting of the Salt Lake County Bible Society was held in the lecture room of the First Methodist Episcopal Church in Salt Lake City on Tuesday evening, the 28th. The reports of the society show a very favorable increase in the sales of Bibles for the year. The Bible work is gaining in interest and extent in Ogden and Salt Lake cities.

TEXAS.—The first Sabbath of June I spent at Lockhart, Caldwell County. In the morning I addressed

the Baptist Sunday school and preached in the Presbyterian church; in the afternoon I addressed the Sunday school of the Christian Church; at night addressed the annual meeting of the Lockhart Bible Society. The meeting was a good one. All the churches united.

The third Sabbath was pleasantly spent at Cameron, Milam County. The officers of the Bible society arranged with the three churches, Baptist, Methodist, and Presbyterian to unite and give the whole day to the Bible cause, union service in the morning at the Methodist church and at night in the Presbyterian church, and I was invited to conduct the services. The attendance and the interest, at both hours, were good. The collection was larger than at any former meeting of Milam County Bible Society.

GENERAL CONFERENCE OF THE METHODIST EPISCOPAL CHURCH.

The following action was taken by this body at its recent session in Omaha:

The Committee on the American Bible Society respectfully report that the documents referred to them by the General Conference, as well as many important statements presented by the Rev. Dr. Albert S. Hunt, one of the Corresponding Secretaries of the American Bible Society, have been carefully considered.

The issue of the Scriptures, in more than fifty different languages, has amounted during the quadrennium to 5,732,345 volumes. The receipts of the Society for general purposes, including the amount from books sold, have been, during the same period, \$2,166,432 08; while the disbursements have been \$2,236,357 52, which sum is \$69,925 44 in excess of the receipts. This excess, which has been met by a reserve fund, now almost exhausted, has been occasioned largely by the growing and imperative demands for the work of Bible distribution in foreign countries.

It is a matter of sincere regret that this Society, in order to meet its obligations in foreign countries, has been compelled during the past year to suspend its colporteur work in the Western States. The Managers of the Society are only waiting for increased gifts from the churches that they may renew their efforts in this important department of labor, and also may execute plans for more extensive work among the immigrants from many lands to be found in every State and Territory in the Union.

The history of the American Bible Society, and its reports from year to year, conclusively prove its activity and usefulness; and the divine blessing that has ever rested upon its labors evidences its providential guidance.

The fact that this Society has already published the Bible, in whole or in part, in more than eighty languages and dialects, and is engaged in the preparation of other translations and revisions, is sufficient evidence of its readiness to meet any want as it may arise, and the means may be furnished for the work that needs to be done.

The Methodist Episcopal Church recognizes most fully its great obligations to the American Bible Society for its invaluable help, not only in our own country, but more especially in our Foreign Mission fields.

The Rev. Thomas B. Wood, our missionary in South America, says that our "South American Missions are reaping all the results of at least one hundred and sixty thousand dollars' worth of work already done at the expense of the Bible Society, with the amount increasing yearly, and putting us under ever-increasing obligations."

Our Missions in Europe, China, Japan, India, indeed everywhere, are helped as generously as the means of the Society will allow. Indeed, should this assistance be withheld, we would be compelled to raise tens of thousands more for our Mission work or retrench by withdrawing some of our workers. It is self-evident to every one who has the facts before him that we ought as a Church to do far more for this Society in the future than we have in the past.

We therefore submit the following resolution:

Resolved, 1st. That this General Conference gives its special indorsement to the American Bible Society.

2d. That we approve of its undenominational character, as tending to the unification of Protestantism.

3d. That we recognize in the American Bible Society a powerful and indispensable helper in our Foreign Mission work.

4th. That we urge upon all of our preachers the duty of laying more especial emphasis upon the importance of the collection for the American Bible Society, and upon all of our people the duty of making more liberal contributions in support of this great benevolent enterprise.

BIBLE SOCIETY OF MAINE.

From the first number of the *Bible Society of Maine Quarterly*—which publishes the report of the trustees of this vigorous auxiliary—we take the following paragraphs:

The fact that the Bible Society of Maine has survived eighty-three years is not sufficient reason for its adding another year to its existence. The fact that its large and influential board of trustees is heartily in favor of the perpetuation of this organization is not an adequate argument for its continuance. The fact that the society has for its sole aim the circulation of the Holy Scriptures does not necessarily commend itself to those who honor and love the Bible.

The only basis upon which our society can appeal to the Christians of Maine for future recognition and support is, that it is wisely, economically and successfully doing its work at the present time.

We are clearly of the opinion that at no time in its history could our society challenge more fearlessly the Christians of Maine in respect of its aims, its methods, and the results it has reached.

Allow us briefly to present the facts of the case:

1st. During the past year we have canceled a long outstanding obligation to the National Society. The management of the Bible House, without whose assistance we could do very little, could justly have complained for a long time of our dereliction.

2d. During the past year the society, for the first time, with the co-operation of Washington County Bible Society, can publish a full statistical table, giving the results of a systematic visitation of every island, plantation, town, and city of our Commonwealth.

3d. During the past year, also for the first time in

our history, has our society had the enthusiastic indorsement of all the varied denominations of the State, and consequently has secured contributions from the largest number of congregations of our State, in any year of its life.

4th. The work of our society can never be completed so long as there is a Bibleless home in which we can put a Bible, so long as to put a copy of the word of God in the homes of our State is essential to the welfare of childhood, the sanctity of marriage, the preservation of law and order, the maintenance of our churches, the salvation of souls.

The months expended in a canvass of the State make it necessary, moreover, to begin at the beginning as soon as the end is reached. Changes in population, carelessness and neglect, occasion destitution of God's word that is no less general, no less appalling, than that which we have met on a previous faithful canvass.

5th. But, alas! with all these opportunities before us, with all these needs staring us in the face, with all these successes vouchsafed us, with agents and superintendents better equipped than ever before for the work, the society must call in its laborers, must let the whitened field go unharvested, unless larger and more numerous contributions are at once and continually made.

Cannot the Bible, upon which all our churches of every name are founded, appeal as strongly to the Christian of to day as do the claims of the sect to which he belongs? Ought not the future of our State and of the cause of our God make each Christian citizen of Maine see to it that by his prayers and gifts the good work shall strongly, perpetually and successfully go on, until Bible destitution shall not be known in the homes of our beloved Commonwealth?

Let no church or Christian fear that their gifts will be too large; let none withhold their offerings because they must needs be small. It is only as our cause is promptly, generously, and constantly remembered in your prayers and gifts that our work can go on. Brethren, have we not the right to believe that you would not have us arrest the work, or in the least diminish its might.

MISCELLANEOUS.

A PLEA FOR THE OLD TESTAMENT.

I have heard earnest Christians say "they did not think so much of the Old Testament;" of course they meant comparatively, but is not this losing sight of the "exceeding great and precious promises therein contained," . . . which are peculiarly adapted to a class now rarely understood or ministered unto, even by the pulpit? Christians now are raised up and made to sit in heavenly places, with clearer light and higher motives, "rejoicing *always* in the Lord,"—feeling that they are born of God, and (sometimes, at least,) that "they *do* so keep themselves that the wicked one touches them not."

These happy souls know that he who is born of God sinneth not, and how can they sympathize with any conflict with Apollyon, or doleful walking in darkness through the valley of the shadow of Death.

In the judgment of charity, they *hope* a person may be a Christian, though in Doubting Castle, and in the clutches of Giant Despair, or fearing to sink in the chill, dark waters of the River of Death, but it is scarcely more than a hope. Even ministers fail to comfort those "who walk in darkness and see no light," who wish they were Christians, but fear they are not. Such do not doubt God, as they are generally accused of doing, but themselves. They believe that Christ "saves his people *from* their sins," and for that very reason fear they are not his people. They see and feel so little evidence of grace in their own hearts and lives, that their very confidence in this assurance that he will cast out none who come unto him, make them fear they have never come to him aright.

How brightly shine the wondrous words of the Old Testament in the darkness of such a night. Written for the professed people of God, who yet were constantly lapsing into idolatry and provoking his righteous indignation, what unspeakable comfort to remember that "to the Lord their God belong mercies and forgivenesses" (Dan.), even when again and again they had persisted in revolting against him (Lev. 26: 40-45); to be told that though their sins were as scarlet, they should be washed white as snow; to know that "though they had destroyed themselves, in God was their help;" that He "would heal their backslidings," "subdue their iniquities, receive them graciously, and love them freely," "would purge them from all their filthiness and uncleanness," loving them even when fallen to the deepest depth of moral debasement (Hosea 3: 1, 2).

How much they have pondered with joy the promised new covenant repeatedly prophesied in connection with the assurance "that their sins and iniquities should be remembered no more." Pages could be filled with words of cheering and tender mercy to those who might well despairingly feel that they were suffering, not according "to the will of God in Christ Jesus concerning them," which of course must ultimately bring them happiness, but left "to pine away in the consequences of their own iniquities." Could the rich treasures of God's grace revealed in the Old Testament be clearly placed before the yearning soul, breathing only the prayer of the publican, all higher criticism might be relegated to the student and the closet. Their Divine authorship would be felt, "and feeding in green pastures and beside still waters," we should hear no more of "relics of a barbarous age," or the "soul-curdling" views of Deity given in their revelations.—*F. C., in Christian Intelligencer.*

THE TRUSTWORTHINESS OF THE BIBLE.

BY REV. GERARD B. F. HALLOCK.

"Search the Scriptures; they testify of me; trust the testimony." Practically, this is what Christ said. But, if the so-called higher critics are right, then one thing is sure, that Christ made a great mistake when he placed the Bible "search-warrant" and "trust-warrant" in the hands of all—even the simple-minded folk and just common people that most of us are. To be sure, if it could be truly said, "The Bible is the word of God," his intended revelation and message to men, it would be safe enough for any of us to read

it; but as soon as all that can be said is, that the Bible "contains the word of God," we must see that there is danger.

"Contains" asserts that part is truly God's word; but that very statement means that the other part is not. And it is plain that the very moment it becomes clear that part is not, it also becomes clear that the book is untrustworthy and unsafe for unlearned and common folk to handle—at least until we have had some highest critic, some Pope among critics, or some authoritative commission, or committee of critics, to go through the book, draw the line and plainly tell us just what parts are and what parts are not from God.

For example, suppose yourself the commander of a ship that needed a pilot. A man comes and offers his services. Under great responsibility for lives and cargo you wish to be very careful, and you earnestly ask: "Are you a first-class pilot? Have you papers to show?" Handing you his papers, you read: "This man is a pilot. He knows the channel nearly all the way. He has never lost but one schooner and three fishing smacks!" You turn to him: "Why, man, you will never do. I want not a pilot somewhat trustworthy. I want one, and no other than one, who can be absolutely relied upon to safely guide us every league of the way, through every current, past every rock and shoal, until we are brought most securely into the desired haven." No one wants a pilot partly reliable. So no one wants a Bible partly reliable. Partly reliable is simply unreliable. Half truth is error. Half falsehood is falsehood.

But how can men dare to bring such charge against God's word? It is Christ himself who puts the book into our hands, saying: "Search the Scriptures;" and what they testify, trust. Is it not time for earnest souls to put away all thought of fear in regard to the Bible? It has survived many previous attempts to set it aside, or to lower the measure of its meaning, its authority, its inspiration, and it will do so again. Let no one tremble for its safety. God will take care of his own Book. Instead, we have every reason for confidence and hope. "The word of the Lord is tried." It has stood, and it will stand, every test, and commend itself alike to our hearts and our reason. Search it and trust it, fellow-Christian. Make it the man of your counsel and your guide. You may trust it supremely, entirely, as the one "parchment roll" able to direct you every step of the way from the City of Destruction up to the shining gates of the heavenly home. It is safe to live by; it is safe to die by. It is reliable. It is well tested. You can afford to trust it. It will not fail you.

"Accept the glad tidings,
The warnings and chidings,
Found in this volume of heavenly lore;
With faith that's unfailing,
And love all prevailing,
Trust in its promise of life evermore."

—*The Presbyterian.*

THE BIBLE IN THE SUNDAY SCHOOL.

A correspondent of *The Churchman*, speaking of Trinity Church in Boston, says:

The lessons used are the Blakeslee graded series.

They are "outline inductive lessons," and their intent is to drive the scholars directly to the Bible. For this reason no Scripture is printed in them, but Scripture readings are given for each day, and a few questions, the answers to which are to be written in the child's own words after reading the verse indicated, and brought to the teacher on Sunday.

The Churchman adds:

We do not know the other merits or demerits of the series named, but we freely say, "So far so good," and we hope to see the principle enunciated, extended to the uttermost, and universally accepted.

So the word of God is committed to us, and we are responsible for delivering its whole message. If we take up a single text of the Bible, our merit as preachers lies in bringing out attractively and comprehensively the truth which it contains. It would be considered still more meritorious to present the whole message contained in a book of the Bible; and it would be quite in accordance with the theological fashion of the time if a preacher were able to show that he was master of some single section of Scripture, say, the Prophets of the Old Testament or the writings of St. John. I do not know why we should hesitate about the next step, which, if we have gone so far, we are logically bound to take—the mastery of the message of the Bible as a whole. This is what we are responsible for. The Bible is the message of the mind and will of the loving and redeeming God; and this we are bound to deliver in such a way that neither its truth nor its glory will suffer in our hands.—*Dr. Stalker's Yale Sermons.*

For the Bible Society Record.

PSALM LXXXVI.

Vs. 1-11.

Bow down thine ear and answer, Lord, thine own

Needy and poor beneath affliction's rod;

Preserve my soul, for I am thine alone;

Thy trustful servant save, O thou my God!

Hear thou my cry, be merciful to me,

For all day long I seek thy help divine;

Make glad thy servant's heart, for unto thee

Do I lift up my soul forever thine.

For thou art good and ready to forgive;

Plenteous in grace to praying hearts sincere.

Give ear, O Lord! and bid thy servant live;

My voice of earnest supplication hear.

In trouble's day I'll call on thee alone,

For thou wilt ever hear and answer prayer.

None like to thee among the gods is known,

Nor are there works that can with thine compare.

All nations, whom to serve thee thou hast made,

Shall come and worship at thy holy shrine:

Before thee, Lord, their homage shall be paid,

And they shall glorify thy name divine.

For thou art great, and wondrous things thou dost;

Thou, thou art God; thy way to me make clear;

Then in thy truth I'll walk with filial trust;

Unite my heart thy holy name to fear.

KINDERHOOK, N. Y.

Edward A. Collier.

"EVERY new translation of the Bible," said the Bishop of Marlborough at a recent meeting of the British and Foreign Bible Society, "is a new act of obedience to a yet uncanceled command, 'Go ye into all the world and preach the gospel to every creature;' a new claim for the fulfillment of a yet uncanceled promise, 'Lo, I am with you alway, even unto the end of the world;' a new influence and breath of blessing on some race of mankind; a new testimony to the suitability of a universal gospel."

BIBLE SOCIETY RECORD.

NEW YORK, AUGUST 18, 1892.

AMERICAN BIBLE SOCIETY.

The stated meeting of the Board of Managers was held at the Bible House on Thursday, August 4th, 1892, Gen. O. O. Howard, Vice-President, in the chair.

The devotional services were conducted by Secretary Hunt.

Upon recommendation of the Committee on Distribution, grants of Bibles, Testaments, and Portions, were made to the value of about \$6,954, including grants to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church for work in Liberia; to the American Board for work in Micronesia; and a consignment to the Society's Agency in Mexico.

The issues from the Bible House in July were 52,589 volumes; issues since April first, 295,284 volumes.

Deceased Directors.

Rev. W. H. Moore, D.D., Hempstead, N. Y.

Rev. Geo. W. Kelley, Cincinnati, Ohio.

Rev. Albert Bigelow, Buffalo, N. Y.

Deceased Members.

Rev. Llewellyn J. Evans, D.D., LL.D., Bala, North Wales.

Rev. David Crow, Falls City, Neb.

Dea. Andrew L. Winton, Bridgeport, Conn.

Rev. Perry C. Baldwin, Maumee, Ohio.

Rev. George F. Wiswell, D.D., Washington, D. C.

Rev. Aaron L. Chapin, D.D., Beloit, Wis.

Rev. Wm. R. Bagnall, Middletown, Conn.

Rev. Alfred E. Ives, Castine, Me.

Mrs. Laura E. Dada, Watervliet, Mich.

Rev. Samuel N. St. John, Georgetown, Conn.

Mrs. Daniel Le Roy, Newport R. I.

Mrs. Mary J. Sinton, Chemung, Ill.

Helen Underhill, Buffalo, N. Y.

Edward P. Durant, Albany, N. Y.

Mrs. Martha A. Trowbridge, Newark, N. Y.

Luther Brown, Lebanon, Ill.

B. D. G. Albridge, Dutchess Junction, N. Y.

Rev. Thos. H. Smith, Wyoming, N. J.

John Happer, Millersburg, Ohio.

Summary of District Superintendents' Reports for the month of June, 1892.

Number of District Superintendents reporting.....	20
Auxiliaries, Branches, etc., visited.....	121
Anniversaries attended.....	46
New Societies and Committees formed.....	1
Sermons and Addresses delivered for the Bible cause	215
Letters sent.....	2,371
Miles travelled on official duty.....	22,156
Donations and subscriptions secured for Bible cause,	\$1,495 48

Summary of Bible Distribution in June by 1 Colporteur and 21 County Agents reporting.

	Colporteurs.	Co. Ag'ts.
Days of Service.....	20	481
Miles travelled.....	81	4,376
Families visited by them.....	825	12,641
Families found without a copy of Scriptures.....	325	1,260
Families supplied by sale or gift.....	150	702
Destitute individuals supplied in addition.....	5	403
Number of books sold.....	180	1,690
Value of books sold.....	\$23 93	\$839 10
Number of books distributed gratuitously.....	34	912
Value of books distributed gratuitously.....	\$6 09	\$214 78
Contributions received.....	—	\$747 38

Summary of 56 Annual Reports of Auxiliary Societies, received in July, 1892.

Receipts from sales in twelve months.....	\$3,601 88
Receipts from collections and donations.....	3,176 85
Paid American Bible Society on book account.....	3,874 14
Paid American Bible Society on donation account.....	643 76
Expended on their own fields.....	1,950 97
Value of books donated.....	316 52
Value of stock on hand at date.....	4,847 89
No. of these auxiliaries reporting general operations.....	7
Collecting and distributing Agents employed.....	7
Families visited by them.....	9,926
Families found destitute.....	732
Destitute families supplied.....	602
Destitute individuals supplied in addition.....	444
Sabbath and other schools supplied.....	3

RECEIPTS IN JULY, 1892.

LEGACIES.

Bentley, L. D., late of New London, Ct.....	\$1,128 38
Blodgett, Mary P., late of Belcher-town, Mass.....	300 00
Conklin, Cynthia, late of Rochester, N. Y.....	676 82
Knapp, David M., late of Granville, O.....	222 99
Morrow, Joseph, late of Green Co., O.....	1,375 00
Robertson, Mary, late of Delhi, N. Y.....	106 28
Silver, Wilder, late of Mount Morris, N. Y.....	100 00
Weed, Charlotte, late of Rochester, N. Y.....	3,000 00
	\$6,909 47

CHURCH COLLECTIONS.

ALABAMA.

Jasper Dist. Conf., Meth. Ep. Church South.....	\$16 25
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ARIZONA.

Morenci, Spanish Pres. Ch.....	5 00
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ARKANSAS.

Camden Circuit, Meth. Ep. Ch. South.....	6 05
Greenwood Circuit, M. E. Ch. South.....	1 90
Kingsland Circuit, M. E. Ch. South.....	1 10
Searcy, Pres. Ch.....	5 25
" Cumberland Pres. Ch.....	80

CALIFORNIA.

San Francisco, First United Pres. Ch. S. S.....	15 00
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CONNECTICUT.

Canaan, Meth. Ep. Ch.....	12 00
Long Hill, Meth. Ep. Ch.....	4 00
New London, First Church of Christ.....	9 35

GEORGIA.

Brantley, Meth. Ep. Ch. South.....	2 75
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ILLINOIS.

Chebanse, Meth. Ep. Ch.....	4 00
Milan, Meth. Ep. Ch.....	16 00
" Pres. Ch.....	16 25
Peoria, German Luth. S. S.....	3 50
Shipman, Meth. Ep. Ch.....	5 00

INDIANA.

Morocco Circuit, Meth. Ep. Ch.....	3 00
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IOWA.

Baxter, Cong. Ch.....	14 47
Green Mount, Cong. Ch.....	11 61

KENTUCKY.

Elkton, Meth. Ep. Ch. South, S. S.....	18 00
Louisville, Fourth Ave. Meth. Ep. Ch. South, S. S.....	3 50
Louisville, Fourth Ave. Meth. Ep. Ch. South.....	36 75
Louisville, Jefferson St. Meth. Ep. Ch. South.....	1 50
Millersburg, Christian Ch., S. S.....	49
Visalia, Meth. Ep. Ch. South, S. S.....	2 81

MICHIGAN.

Girard, Meth. Ep. Ch.....	2 00
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MINNESOTA.

Holden, Waugs Nor. Luth. Ch.....	7 65
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MISSISSIPPI.

Natchez, Meth. & Pres. Ch's.....	119 75
Quitman, Ch's.....	13 50

MISSOURI.

Church Collection at Huntingdale.....	\$1 00
" " " Greenfield.....	16 00
Cameron, Pres. Ch.....	3 00
Centre View, Pres. Ch.....	2 10
Graham, Meth. Ep. Ch.....	1 00
Greenwood, Pres. Ch.....	3 00
Sandy Hill, Meth. Ep. Ch.....	1 00
Western German Conf., Meth. Ep. Ch., by Rev. J. G. Leist, Kansas City.....	18 00

NEW YORK.

Barneyville, Union Ch.....	1 35
Bronxdale & Westchester, Meth. Ep. Ch.....	1 00
Brooklyn, Eighteenth St. Meth. Ep. Ch.....	17 00
Cohocton, Meth. Ep. Ch.....	3 00
Hornellsville, Pres. Ch.....	15 90
Middleburgh, S. S.....	1 52
Mahopac Falls, Pres. Ch.....	20 00
Potsdam, Pres. Ch.....	13 00

NORTH CAROLINA.

Newberne, Pres. Ch.....	6 88
Tarboro, Pres. Ch.....	5 10

OHIO.

Annapolis, Luth. & Pres. Ch's.....	4 25
Hannibal, Meth. Ep. Ch.....	7 00
Thompson, Meth. Ep. Ch.....	1 00

PENNSYLVANIA.

Berwick, Pres. Ch.....	10 00
Guthrieville, Centre Pres. Ch.....	5 50

RHODE ISLAND.

Providence, Broadway Meth. Ep. Ch.....	11 00
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SOUTH CAROLINA.

Lake City Circuit, Meth. Ep. Ch. South.....	3 35
Salem, S. S.....	16

SOUTH DAKOTA.

Germantown, German Pres. Ch.....	1 00
Lead City, Meth. Ep. Ch.....	2 00

TENNESSEE.

Greenville, Meth. Ep. Ch.....	3 00
Halston, Pres. Ch.....	1 71
Memphis, Second Pres. Ch.....	8 72
Stanton, Meth. Ep. Ch. South, S. S.....	1 35

TEXAS.

Pilot Grove, Meth. Ep. Ch.....	2 50
Temple, Pres. Ch.....	10 00
" Meth. Ep. Ch.....	2 25

UTAH.

Ogden, First Meth. Ep. Ch.....	95
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WISCONSIN.

Bayfield, Meth. Ep. Ch.....	1 25
Evangelical Association Conf.....	19 00
Genesee, Cong. Ch.....	4 95
Neeah, Meth. Ep. Ch.....	4 00
North Greenfield, Meth. Ep. Ch.....	4 00

\$593 34

GIFTS FROM INDIVIDUALS.

Benson, E. B., Litchfield, Minn.....	\$1 00
Baldwin, C. H., Columbia, S. C.....	5 00
Collection at Belle Buckle, Tenn.....	45 80
Craig, Adam, Lime Springs, Iowa.....	1 00
Child at Grand Junction, Iowa.....	25
Goodwin, D. C., Kentucky.....	1 00

Hulburt, Mrs. Harriet J., Spring Bay,

Wis.....	\$1 00
"H.....	25 00
Honeyman, W. E., Plainfield, N. J.....	5 00
"Individual," New York.....	10 00
Johnson, Rev. F. M., Pleasant Grove, Iowa.....	1 00
Minegan, C. C., Hempstead, Texas.....	22 50
Noonan, Mary Ann, late of Amsterdam, N. Y., by George Kline and Wm. C. Noonan.....	500 00
Phelps, Mrs. E. P., Monmouth, Ill.....	5 00
Pierce, Mrs. John, Big Rock, Ill.....	1 00
Renne William, Pittsfield, Mass.....	83 00
Sample, Rev. Robert, D.D., New York.....	10 00
Strong, Mrs. Elizabeth B., Woodbourne, N. Y.....	25 00
Stone, Mrs. Eliza and Miss Harriet M., Swanton, Vt.....	4 00
Thwing, C. M. D., Sitka, Alaska.....	30 00
Webster, Mrs. Naomi, through Mrs. C. F. Hobson, East Oakland, Cal.....	10 00
Wright, Rev. E., Sidney, Neb.....	30 00

\$816 55

AUXILIARY SOCIETIES.

Credited as Donation on Account.

Alabama.....	\$500 00	
Allen Co., Ind.....		\$33 08
Ackley & Vicinity, Iowa.....		40 00
Augusta, Ks.....		22 20
Atlantic Co., N. J.....		40 00
Albany Co., N. Y.....		106 72
Alexander Co., N. C.....		14 31
Ashtabula Co., Ohio.....		7 00
Abbeville Co., S. C.....		30 00
American Fork, Utah.....		4 80
Baxter Co., Ark.....		11 75
Bradley Co., Ark.....		33 96
Barnesville, Ga.....		30 20
Belle Plaine, Iowa.....		26 64
Barren Co., Ky.....		5 13
Boyd Co., Ky.....	100 00	
Branch Co., Mich.....		1 44
Brookfield, Mo.....		7 39
Bon Homme Co., S. D.....		117 18
Beadle Co., S. D.....		23 10
Blount Co., Tenn.....		15 00
Berkeley Co., W. Va.....		42 64
Central, Ark.....		40 00
Central California.....		101 00
Connecticut.....		518 88
Clayton Co., Ga.....		1 06
Clay Co., Ill.....		20 00
Chicago, Ill.....		250 00
Carroll Co., Ill.....		25 00
Clark Co., Ind.....		16 30
Chetopa, Ks.....	25 95	33 57
Cheyenne Co., Ks.....	10 00	28 00
Coffey Co., Ks.....		4 75
Crystal Springs, Miss.....	75 00	
Cumberland Co., N. J.....	60 00	
Columbia Co., N. Y.....		190 00
Chenango Co., N. Y.....		3 91
Craven Co., N. C.....		2 51
Cardington & Vicinity, Ohio.....		41 10
Covington Female, Ohio.....		1 08
Cincinnati Young Men's, Ohio.....		143 11

Credited as Donation. on Account.		Credited as Donation. on Account.		Credited as Donation. on Account.	
Charleston, S. C.....	\$200 00	Harmony Grove, Ga.....	\$10 00	Lockhart, Texas.....	\$16 75
Clarksville, Tenn.....	\$54 30	Hamilton Co., Ind.....	15 00	Lincoln Co., Wis.....	25 29
Cache Co., Utah.....	16 25	Howard & Vicinity, Minn....	\$5 00	Langlade Co., Wis.....	18 74
Clintonville, Wis.....	22 60	Hertford Co. Bible Com-		Morrilton, Ark.....	18 30
Chippewa Co., Wis.....	20 00	mittee, N. C.....	9 51	Macon Bible Committee, Ga.	12 00
Decatur, Ala.....	30 03	Hardin Co., Ohio.....	11 73	Mason Co., Ill.....	10 00
Davis Co., Iowa.....	15 82	Highland Co., Ohio.....	28 38	Morgan Co., Ind.....	42 17
Delaware Co., Iowa.....	37 96	Humboldt, Tenn.....	21 86	Mishawaka & Vicinity, Ind.	26 10
Douglas Co., Ks.....	1 60	Hampshire Co., W. Va.....	30 50	Marion Co., Iowa.....	22 01
Douglas Co., Minn.....	16 00	Ionia Co., Mich.....	40 00	Muscataine Co., Iowa.....	5 50
Darke Co., Ohio.....	72 26	Jefferson Co., Ala.....	46 40	Madison Co., Ky.....	110 00
Davis & Vicinity, W. Va....	15 00	Jasper Co., Iowa.....	27 05	Massachusetts.....	1,000 00
Eatonton, Ga.....	7 67	Jackson Co., Iowa.....	12 61	Mt. Pleasant Bible Com-	
Elkhart & Vicinity, Ind.....	151 13	Jackson Co., Ohio.....	110 82	mittee, Mich.....	2 70
East Liverpool Female, Ohio	15 00	Knox Co., Ill.....	104 36	Meeker Co., Minn.....	63 56
Fordyce, Ark.....	40 25	Kane Co., Ill.....	4 50	Mercer Co., N. J.....	100 00
Fort Deposit, Fla.....	3 29	Kankakee Co., Ill.....	25 00	McKenzie & Vicinity, Tenn.	30 00
Fort Valley, Ga.....	8 20	Kewanee, Ill.....	30 00	Memphis & Shelby Co., Tenn.	80 90
Floyd Co., Ind.....	43 65	Kent Co., Mich.....	60 00	Milam Co., Texas.....	53 41
Franklin Co., Mass.....	15 66	Kandiyohi Co., Minn.....	44 77	Mt. Pleasant, Utah.....	2 00
Greensboro, Ala.....	14 00	Kasson, Minn.....	6 51	Morgan Co., W. Va.....	11 00
Gwinnett Co., Ga.....	36 49	Knox Co., Ohio.....	23 63	Marathon Co., Wis.....	86 26
Griggsville, Ill.....	7 15	Knoxville, Tenn.....	50 00	Ness Co., Ks.....	24 37
Gibson Co., Ind.....	5 00	Lee Co., Ark.....	53 85	New Bedford, Mass.....	24 00
Goodhue Co., Minn.....	41 82	Logan Co., Ark.....	28 90	New Hampshire.....	146 34
Greene Co., Mo.....	26 90	Leesburgh, Fla.....	25 00	New York Female, N. Y....	69 45
Gloucester Co., N. J.....	54 00	Lee Co., Ill.....	70 00	New York, N. Y.....	47 14
Gulford Co., N. C.....	34 00	Lake Co., Ind.....	45 24	Newburg & Vicinity, W. Va.	18 88
Geauga Co., Ohio.....	11 86	Lyon Co., Ky.....	26 58	Orange Co., Fla.....	25 83
Gonzales Co., Texas.....	65 00	Louisville, Miss.....	84	Onarga & Ridgeland, Ill....	51 36
Hancock Co., Ga.....	24 82	Longview, Texas.....	7 75	Owen Co., Ky.....	8 65

FINANCIAL STATEMENT

RECEIPTS FOR BENEVOLENT ACCOUNT.

	Legacies.	Church Collections.	Gifts from Auxiliaries.	Gifts from Individuals.	From Sales of Books Donated.	Sales reported by Colporteurs.	Income from Perpetual Trust Funds.	Sales reported by Foreign Agents.	Returns from Missionary and other Societies.	Miscellaneous.	Total Transfers.	Total Cash.
Cash.....	6,909 47	593 34	1,713 04	816 55	91 77	52 84	1,387 66	.....	.....	0 60	\$	\$
Transfers.....	.....	.....	800 00	.....	.....	5 39	.....	.....	.....	.....	805 39	11,505 27
From Auxiliaries.....											232 80	11,374 69
“ The Trade.....											10 30	3,485 34
“ Rents.....												1,486 38
“ British and Foreign Bible Society.....											361 64	
“ Investments subject to Life Interest.....												864 03
“ J. Burr Legacy Income.....												631 52
“ Interest on Available Funds.....												1,629 12
“ Fitch Shepard Bible Fund.....												500 00
“ Sinking Fund Account—Alex. Campbell Legacy.....												166 69
“ Electric Light.....												53 00

RECEIPTS FOR MANUFACTURING ACCOUNT.

	Depository Sales.	Retail Sales.	Sales of Waste Material.	Job Work.	Miscellaneous.	
Cash.....	.....	1,433 80	281 17	.....	.....	1,714 97
Transfers.....	16,697 93	264 77	.....	778 73	4 92	17,746 35
Total Transfers.....						19,156 48
“ Cash Receipts.....						33,471 01
Cash Balance from June, 1892.....						24,701 38

N. B.—The amounts in *ITALIC* type are not actual cash transactions, but necessary payments by transfer as between the different Departments, to show the net result of each.

	Credited as Donation.	Credited on Account.		Credited as Donation.	Credited on Account.		Credited as Donation.	Credited on Account.
Oakland Co., Mich.....		\$65 00	Taylor Co., Ga.....	\$1 65		Goddard, Charles W., Seneca, Mo....		\$2 70
Orange Co., N. Y.....		200 00	Tazewell Co., Ill.....	64 04		Law, Rev. Thomas H., Dist. Supt.,		
Oneida Co., N. Y.....		600 00	Tuscarawas Co., Ohio.....	10 70		from S. S. Supply.....		3 20
Outagamie Co., Wis.....		10 00	Tarrant Co., Texas.....	99 55		Mead, Rev. A. J., Dist. Supt., from		
Peoria Co., Ill.....		303 48	Utah Co., Utah.....	23 72		S. S. Supply.....		12 00
Pike Co., Ill.....		21 30	Vigo Co., Ind.....	80 87		Myers, Rev. H. P., Dist. Supt., from		
Pottawattomie Co., Iowa...		27 81	Valley Falls, Ks.....	\$5 00	21 63	S. S. Supply.....		4 40
Portage Co., Ohio.....		13 47	Van Wert Co., Ohio.....		87 90	Parker, Rev. Z. A., Dist. Supt., from		
Pennsylvania.....	2,136 42		Vermont.....		300 00	S. S. Supply.....		26 70
Rush Co., Ks.....		3 81	West Winsted, Ct.....		35 00	Presbyterian Board of Publication		
Rice Co., Ia.....		70 16	Warren Co., Ill.....	200 00		and S. S. Work, Philadelphia, Pa...		9 97
Randolph Co., W. Va.....	\$4 50	10 67	Winnebago Co., Ill.....		55 57			\$91 77
Sumter Co., Ga.....		1 75	Whiteside Co., Ill.....		10 00			
Stewart Co., Ga.....		12 65	Westfield, Iowa.....		16 89			
Stephenson Co., Ill.....		111 67	Washington Co., Ill.....		99 41			
Sioux Rapids Bible Com-			Westchester Co., N. Y.....		216 68			
mittee, Iowa.....		11 70	Wood Co., Ohio.....		4 30	Trade Sales.....	\$3,485 34	
St. Clair Co., Mich.....		11 50	Weber Co., Utah.....		65 45	Retail Sales.....	1,433 80	
St. Louis, Mo.....		200 00	Watertown, Wis.....		47 34	Sales by Colporteurs.....	52 84	
Schoharie Co., N. Y.....	26 82		Youngstown, Ohio.....	64 06		Rentals.....	1,486 88	
Saratoga Co., N. Y.....	86 34					Sales of Waste Materials.....	281 17	
Starke Co., West, Ohio.....	21 03	25 04		\$1,713 04	11,374 69	Income from Available Funds.....	1,629 12	
Shawnee Welsh, Ohio.....		33 48				" " Trust Funds.....	1,337 66	
Spartanburg Co., S. C.....		27 60	RETURNS FROM BIBLES DONATED.			" subject to Life Interest.....	864 03	
San Pete Co., Utah.....		26 00	American Tract Society, New York..	\$17 24		J. Burr Legacy Income.....	631 52	
Salt Lake, Utah.....		100 00	Brewer, George E., Alexander City,			Fitch Shepard Bible Fund.....	500 00	
Sheboygan Co., Wis.....		31 79	Ala.....		1 00	Sinking Fund Account.....	166 69	
Tennessee River, Ala.....		11 76	Evans, Rev. J. S., Dist. Supt., from			Electric Light.....	53 00	
Tampa, Fla.....		2 20	S. S. Supply.....		3 45	Sundries.....	60	
Talbot Co., Ga.....		70	Gillespie, Rev. S. L., Bingham City,				\$11,972 15	
			Utah.....	11 11		Total Receipts.....	\$33,471 01	

FOR JULY, 1892.

DISBURSEMENTS FOR BENEVOLENT ACCOUNT.

	District Supt's Salaries and Ex- penses.	Colpor- teurs' Salaries and Ex- penses.	Foreign Agencies.	Grants to Mission'y & other So- cieties.	B. S. Record.	Miscel- laneous.	BIBLES.				Total Transfers.	Total Cash.
							To Colport- age.	To Foreign Agencies.	To Life Members.	Donated.		
Cash.....	2,568 01	50 42	10,001 21	4,000 00	143 48	238 96	.....	.....	.....	.....	\$	\$
Transfers...	....	....	....	....	\$10 39	....	.....	1,927 59	384 98	1,953 36	4,476 32	17,032 08
Auxiliaries—Value of Books Supplied, &c.....											10,633 76	1 30
The Trade— " " " ".....											1,938 37	
Books for the Blind on Account of Burr Legacy Income.....											43 14	
Bible House Expenses.....												1,197 65
General Salaries and Expenses.....											450 74	2,600 96
Interest on Life Investment.....												2,580 03
Trust Funds Invested—Rev. Richard G. Keyes Gift.....												1,000 00
Electrotype Plates.....												750 00

DISBURSEMENTS FOR MANUFACTURING ACCOUNT.

	Wages.	Material.	Manuf'g Repairs & Expenses.	Rent of Manufac- tory.	Machin'ry & Tools.	Salaries and Ex- penses in Depository	DEPOSITORY.			Discount on Sales.	
							Boxes, Cartage, Postage, &c.	Value of Books re- turned.	Books Imported, Duties, etc.		
Cash.....	9,021 13	6,959 02	123 14	406 58	26 25	513 42	360 71	....	59 00	....	17,409 25
Transfers.	....	....	....	....	....	....	....	49 24	179 25	1,380 66	1,609 15
Total Transfers.....											19,156 48
" Cash Disbursements.....											42,571 27
Cash Balance forward to August, 1892.....											15,601 12

N. B.—The amounts in ITALIC type are not actual cash transactions, but necessary payments by transfer as between the different Departments, to show the net result of each. \$58,172 39

OFFICERS OF THE AMERICAN BIBLE SOCIETY.

HON. ENOCH L. FANCHER, LL.D.....	President.
REV. EDWARD W. GILMAN, D.D.....	Corresponding Secretaries.
REV. ALEXANDER MCLEAN, D.D.....	
REV. ALBERT S. HUNT, D.D.....	
WILLIAM FOULKE.....	Treasurer.
CALEB T. ROWE.....	General Agent.

DIRECTIONS TO CORRESPONDENTS.

Letters relating to the general work of the Society in the United States or foreign lands, and requests for grants of books and communications for the Bible Society Record, should be addressed to "The Secretaries of the American Bible Society, Bible House, Astor Place, New York."

Letters transmitting funds, and those relating to accounts, fiscal reports, Life Memberships, and Legacies, should be addressed to "The Treasurer of the American Bible Society, Bible House, Astor Place, New York."

Orders for Bibles and Testaments, the Bible Society Record, etc., and letters in reference to the transmission of the same, should be addressed to "The General Agent of the American Bible Society, Bible House, Astor Place, New York."

Orders for books should be accompanied with payment, as the rule of the Society requires that all sales shall be for cash only. *No books are supplied for sale on commission, but as a special inducement, a discount of ten per cent. from the catalogue prices is made to Auxiliary Societies and dealers in books.*

BIBLES AND TESTAMENTS.

The attention of the public is invited to the large assortment of Bibles and Testaments published by the Society, and for sale at cost at the Bible House in New York.

The prices of Bibles vary from *twenty cents to twenty-seven dollars*. Testaments from *five cents* upwards.

DISTRICT SUPERINTENDENTS.

FIELD OF LABOR.	NAME AND POST-OFFICE ADDRESS.
Alabama & Florida.....	Rev. Z. A. PARKER, Birmingham, Ala.
Arkansas.....	Rev. E. M. PIPKIN, Little Rock, Ark.
California & Nevada.....	Rev. JOHN THOMPSON, D.D., Oakland, Cal.
Georgia.....	Rev. HERBERT P. MYERS, Barnesville, Ga.
Illinois.....	Rev. E. G. SMITH, Princeton, Ill.
Indiana.....	Rev. W. J. VIGUS, Wabash, Ind.
Iowa.....	Rev. R. W. HUGHES, Grinnell, Iowa.
Kansas.....	Rev. J. H. LOCKWOOD, Salina, Kansas.
Kentucky & Tennessee.....	Rev. GEO. S. SAVAGE, M. D., Winchester, Ky.
Louisiana & Mississippi.....	Rev. J. W. McLAURIN, New Orleans, La.
Michigan & Wisconsin.....	Rev. ANDREW J. MEAD, Appleton, Wis.
Minnesota & N. & S. Dakota....	Rev. JOSHUA T. EVANS, Minneapolis, Minn.
Missouri.....	Rev. H. P. BOND, —, Mo.
Nebraska, Colorado, & Wyo- ming.....	Rev. G. W. WAINWRIGHT, D.D., Blair, Neb.
New Jersey & Delaware.....	Rev. WILLIAM W. MOFFETT, Camden, N. J.
New York.....	Rev. D. K. VAN DOREN, Mechanicsville, N. Y.
North & South Carolina.....	Rev. THOMAS H. LAW, D.D., Spartanburg, S. C.
Ohio.....	Rev. E. S. GILLETTE, Cleveland, Ohio.
Oregon, Washington, Idaho, Montana, and Utah Terr'y. }	Rev. P. C. HETZLER, Salem, Oregon.
Texas.....	Rev. WILLIAM B. RANKIN, Austin, Texas.
West Virginia.....	Rev. THOMAS COTTON, Parkersburg, W. Va.

NOTICES TO AUXILIARIES.

The officers of Auxiliary Societies are requested to forward their annual reports to the Parent Society promptly. Blank forms will be furnished for this purpose on application.

Whenever a new society is organized, notice of the event should be given *immediately* to the Parent Society, so that it may be recognized. The names of its officers and their post-office addresses should also be given.

No society can be considered as having become auxiliary, until it shall have officially communicated to the Parent Society that its sole object is to promote the circulation of the *Holy Scriptures without note or comment*; and that it will place its surplus revenue, after supplying its own district with the Scriptures, at the disposal of the American Bible Society, as long as it shall remain thus connected with it.

DONATIONS.

The payment of thirty dollars at one time constitutes the subscriber a Life Member of the Society. The increase of the subscription to one hundred and fifty dollars, or the contribution of that amount in one payment, constitutes the subscriber a Life Director.

FORM OF A BEQUEST TO THE SOCIETY.

I give and bequeath to the American Bible Society, formed in New York in the year eighteen hundred and sixteen, the sum of ———, to be applied to the charitable uses and purposes of said Society.

REGULATIONS RESPECTING GRANTS.

To whom grants are made. Upon suitable application, the Board of Managers will make grants of books, to Auxiliary Societies and to other responsible parties, for sale and gratuitous distribution.

The descriptions of books granted. The Board of Managers grant chiefly their cheaper publications, keeping in view the special necessities of the various classes of persons to be supplied. Fine and costly books cannot be given away consistently with the benevolent ends of the Society.

How to obtain grants. For local work, requests for donations of books should be presented first to the *Auxiliary Societies* within whose fields the books are to be distributed, and whose duty it is to furnish them, if possible. When an Auxiliary is unable to do this, application should be made to this Society, with the endorsement of a responsible officer of the Auxiliary.

Applications from Auxiliaries, and those for general work from other parties, should each have the endorsement of the District Superintendent.

Public institutions supported by local or State governments, and public libraries, colleges, seminaries, and secular schools, do not come within the range of charitable objects.

The American Bible Society expects that due credit will be given for its donations by those to whom its books are confided for distribution.

BIBLE SOCIETY RECORD.

The price of the Bible Society Record to subscribers, for 1892, will be 30 cents a year, in advance, and the United States postage in all cases will be prepaid by the Society. Twelve copies will be sent to one address for three dollars, in advance. Any life director or life member of this Society may receive one copy free of postage by virtue of his membership, on the simple condition that the request for it is renewed annually. On the same condition a copy will be sent to pastors of churches contributing directly to the funds of the Society.

Three copies will be sent, as heretofore, to the president, secretary, and treasurer of each auxiliary from which remittances are received. Other copies may be ordered at the club rates; but the money should in all cases accompany the order.

Every person who is entitled to the Record and fails to receive it, is specially requested to communicate the fact by letter or postal card, giving his post-office address.